

THE *Bound* 11  
Modesty, Charity,  
AND  
Good Manners  
OF A  
*High-Church-Man*  
DISPLAY'D.

BEING,  
A COLLECTION of some Remark-  
able Passages out of a Book En-  
tituled, *Ordination by meer Pres-  
byters prov'd void and null; in a  
Conference between Philalethes and  
Pseudochens.*

---

*In a Letter to a Friend.*

---

L O N D O N,  
Printed for John Lawrence, at the Angel in  
the Poultry. 1707.

Printed for the Author, at the Right  
the Press, 1797.



S I R,

**T**Here came lately to my hands, a Book with this Title, *Ordination by meer Presbyters prov'd void and null; In a Conference between Philalethes, a Presbyter of the Church of England, and Pseudocheus a Dissenting Teacher*; written by Mr. Jacques, the Preacher at the Chappel in *Uxbridge*: In answer to those Letters concerning the *Validity of Ordination by Presbyters*; which you publish'd about three Years and a half ago.

I had no sooner read over this Book, but I made this Observation, (which is so obvious, that I find all I can meet with, who have read it, agree with me in it) That there is no Book extant in this Controversy, or any other, in which there is more (if so much) ill *Language*, as an evident Token of the Author's *Ill Nature* and *Ill Manners*; together with a sad Indication of the most deplorable *Uncharitableness*. There is scarce one Page in the whole Book, (excepting the Words quoted from some other Author) in which there is not some vile Slander, Censure, or Reproach, cast upon you, or others. And that which makes this Author's way of Writing the more nauseous, is this; there is nothing of *Wit* to be found in all his Anger and Heat. And instead of having your Throat cut, as we speak, with a Feather, (could this Man have his will) you seem to be doom'd to Destruction, by the

heavy Hand and dull Weapon of a merciless Executioner. There is one thing however may afford you some Relief, under the *Ill Usage* you meet with, *viz.* That few of those who wish well to the Cause your Adversary manages, can hazard their own Reputation so far, as to commend or approve his performance. I intend not to examine this Author's Collections from the *Councils and Fathers*, nor will I envy him the Reputation he may have among some People, as a Man of great Reading.

I have only endeavoured in this Letter, to gather into one heap the Dirt which lies scattered up and down this Book; tho' I was almost discouraged in the Attempt, with the fear of blotting any more Paper with such *undecent* Language, so unworthy of a Man that styles himself a *Presbyter* of the *Church of England*. And had he not told us this was his Character, by his Writings one would rather guess he was a Member of the most Bigotted and uncharitable Sect that ever sprang up, and had no other Education or Converse but what is to be had among the *basest of Men*.

In this pretended Conference, the Author freely bestows a great plenty of the vilest Reproaches upon the Person of his Opponent; together with the most severe Invectives against other particular persons; besides the heaviest Censures against the whole Body of Protestant Dissenters in *England*, and the Presbyterians in particular: Nay, all the Forreign Reformed Churches that have not Diocesan Bishops, must share in the Damnation denounced by this angry Priest; nor can he spare those of his own Communion, who are not under the Influence of the  
same

same *Fiery Spirit* with himself. And *Lastly*, which is not much to be wondred at ; he does in his Heat, like other furious Men, deeply wound himself : For, whilst he damns others to the very Pit of Hell, for usurping the Office of the Ministry, (as he imagines) he advanceth such Notions as make it impossible to prove the validity of his own Ordination ; yea, that make it null and void.

Before I make good (as I design) every particular of this Charge, I can't omit making some Remarks upon the Title Page of this Famous Book.

It begins thus ; *Ordination by meer Presbyters* prov'd void and null. Now it may with Reason be asked, why this Word *meer* is joyned to *Presbyter* ? Especially, in a *Conference* or *Disputation* with one that does not acknowledge any Ecclesiastical Officer, in our Days, of *Divine Right* superiour to a *Presbyter* ; and whose Judgment is, that all Scripture Presbyters are Scripture Bishops. If indeed there are any *Presbyters* that are not *Bishops* in the sense of the *Scripture*, I suppose you are not concerned to prove the validity of their Actions ; they being Officers not of *Christ's Institution* any more than you, are obliged to believe that 'tis necessary a *Scripture Presbyter* should have another, or higher Title or Office of Man's devising, to warrant or confirm the Actions which belong to him as an Officer of *Christ's Appointment*. Mr. F ——— saith, p. 65. of this Book. *Tho' Πρεσβύτερος in the New Testament, doth sometimes signify a Presbyter ; yet that Ἐπίσκοπος doth always signify a Bishop, I shall not doubt to affirm. Because it cannot be shew'd in all the Holy Scriptures, that any meer Presbyter is called a Bishop, but it may be often found that a Bishop, nay, an*



*Apostle is called a Presbyter. To which there is an easy Answer; that in all the Holy Scriptures we cannot find any such Person who was in his Sense, a meer Presbyter; that is, who had not the Power of Pastoral Inspection, and was not Authorized to do all that which the Scripture requires Bishops to do: And in particular, such things as he mentions to belong to the Duty of a Bishop. p. 55, 56. e. g. To take care that no Innovation in Doctrine may be admitted; To order the Publick Assemblys, as to Prayers and Teaching; To ordain Church Officers; to teach sound Doctrines; and execute Ecclesiastical Jurisdiction or Discipline. If Mr. F—— can find any Presbyter whose Commission reacheth not so far as to warrant his performing all these things, he may call him a meer Presbyter, if he pleaseth, or an Officer who is meerly the Bishop's Curate: And let those who either gave him his Office, or approve his Institution, undertake to justify his Actions. I think the Learned Mr. Leigh's Observation is preferable to his Distinction of meer Presbyters from Bishops; which is this. *Inter Πρεσβύτερον & Ἐπίσκοπον hoc Interest: Πρεσβύτερος nomen est Ordinis, Ἐπίσκοπος nomen in illo ordine Officii.* \**

The next thing I would take notice of, is, the way and manner in which your Adversary chooseth to manage his Dispute with you, viz. By way of Conference. This way is become very modish, and answers several Purposes, good or bad, which it may be Mr. F—— does not much dislike. Hereby a Man has an Opportunity of talking a great deal to little or no purpose, without any Method or Argument; and the Author

\* Leigh. Crit. Sac. in verb. Ἐπίσκοπος.

may excuse his neglect of these old fashion'd things, by saying 'tis improper to spoil Conversation, or what is in Imitation thereof, by these *dull and insipid* things. Besides, this Method is more apt to take with the more *simple and unwary* Reader, who will be ready to think that Person in reality gets the Victory, who is brought off *Conquerour*, at the End of the Conference: And to be sure the Author of such *Romantick Conferences*, will do as those who write other *Romances*, bring off their *Hero's* with Flying Colours.

Besides another Advantage these Authors, who choose to write this way, have, is this; They can bring in their Opponents, talking sometimes very *ignorantly*, to give them the greater Advantage; at other times very *respectfully*, as being greatly obliged for the Information and Conviction they have received. They can, in a word, make them say any thing what they please, who will doubt of the Victory over such sort of Disputants. And here I can't but observe to you how Mr. J—— has introduc'd you, as speaking in this Conference.

In one place \* He brings you in speaking thus,  
 " Though we *Dissenting Teachers* cannot pretend  
 " to such a Regular Call and Ordination as you  
 " have just now described, (i. e. *That Persons,*  
*after a previous Examination, be admitted into the*  
*Ministry with Prayer and Imposition of Hands, by a*  
*Lawful Authority.*) " yet we do not look upon  
 " our selves as Usurpers, &c.

Now, 'tis strange Assurance in Mr. J—— to make you speak such Words, so contrary to your Sentiments, openly declared in your Preface to a

Sermon lately Published ; the Title of which is,  
*The Necessity of a Regular Mission to the Ministry,*  
*Asserted and Prov'd, in a Sermon Preach'd at*  
*Chertsey, October 16. 1705.*

But his Treatment of you is yet more base, when in a few Pages following † He brings you in speaking these Words. “ We *do suppose* that “ Presbyters cannot *regularly* admit into the Ministry by Ordination; yet it will not follow, “ that none so admitted are true Ministers, &c. and refers his Reader to the 13th and 14th Pages of the Letters you formerly Published, intimating that you had so. I have, according to his Direction, looked in those Pages he refers to; where I find you have these Words, *Supposing* (not granting) *that Presbyters cannot regularly admit into the Ministry, by Ordination, &c.* and all that know any thing of the Method or Manner of Disputation, will acknowledge that this your way of writing, or speaking, is most *common* and *justifiable*. But Mr. J—— I believe is the first that ever insinuated, that he who used that Phrase did thereby intimate, that he *so supposed* what is *expressly deny'd*, or not granted, as to *think it* to be true; and 'tis plainly Mr. J—— his Intent to make you speak as if you *supposed*, or *thought*, that tho' Ordination by Presbyters is *valid*, yet 'tis not *regular*, than which nothing can be a more unfair *misrepresentation* of an Opponent.

He that duly considers these two Particulars, will not much wonder to find Mr. J—— in another place, \* introducing you as || having *contradicted your self*, (as he plainly saith you have done) or at least, as having corrected your former Mistake in these



these Words; “ ’Tis true, *I did say* that he [*i. e.* “ *Timothy*] was ordain’d by *Presbyters*; But now “ *I confess*, I am inclin’d to think that he was “ ordain’d by the hands of the *Apostle Paul*, 2 *Tim.* 2. 6. And then in the Margin, refers his Reader to your Letters, p. 18. which I have also consulted, and can find nothing there on which he can ground this *Suggestion of his*; only that you there say, that altho’ the words, 2 *Tim.* 1. 6. do not necessarily imply that *St. Paul’s laying on of hands* there mention’d was in Ordination, yet you confess, you incline to think it do’s. But wherein these words of yours do contradict or correct any thing you ever said of *Timothy’s* being ordain’d by *Presbyters*, I am wholly at a Loss to find.

If Mr. J . . . . can thus, without any good reason, make you speak contrary to your Sentiments, or former Words, and pretend Authority from what you had Printed, to impose the better upon his Readers; It is to be hoped they will not much regard his Book; when in another place, (a) without any colour of Reason, he brings you in Speaking these words, “ I could never have thought, “ *Philaethes*, that such an Exact Platform of *Dio-* “ *cesan Episcopacy* could ever have been produced from the *Holy Scriptures*: These indeed “ seem to be very *rational* Observations, and “ I could wish that you would oblige me with “ some more Testimonies of this Nature from “ Sacred Writ. Mr. J . . . . here seems mightily pleased with his own *excellent* Performance, he fancies he has made you *almost* a Convert, and thereupon for *once* seems to be in a good humour, . . . and,

and, good Man ! is as ready to grant such favours as you are to request. And truly, 'tis so rare to find any thing in his Book like *Civility* or good *Nature*, that I will not say any thing more to this Passage ; But shall only wonder more if his *Arguments* make you change your Mind, than at the *Change* it self. I perceive he thinks you not only a *Convert*, but a humble *Disciple* too ; and therefore afterwards (b), he brings you in acknowledging the Information you had received from him, and as *unwilling* to give him further trouble, but only desirous to propound one *Question* more.

Thus has Mr. J... evidently gain'd one Point which this *Manner* of writing by way of *Conference* seems adapted for, viz. He has made his Opponent speak what he pleaseth ; and then takes his Advantage. There is one thing further this *Method* may suit very well ; and what Mr. J... seems to have a great respect unto, viz. He that writes by way of *Conference*, can with a better grace, under the Pretence of a *Conference*, use Freedom and Liberty, not to say *Boldness* or *Rudeness*, with his Opponent ; He may now and then pity him, and correct his Mistakes with plainness, not to say reproach and insult him for his Ignorance or Heresy, with *Petulance* and *Arrogance* ; and if any one should be so Spiteful as to fix these hard terms upon his Writings, the Author may Plead in his Excuse, he only takes a *Liberty* with his Friend and Neighbour ; That he was only writing of a *Romance*, in which 'tis needful to use *Fiction* many times in *Argument* and *Matter of Fact*, as well as in *Names*.

The

The *Feigned Names* Mr. F.... is pleased to make use of, are very agreeable to the main part of his Book ; I do not mean that the Book discovers he has chosen a proper Name for *himself*, nor *you* ; But the *Name* he gives you, favours of the same Spirit with the most of his Book. He himself would be known by the Name of *Philalethes*, a Lover or a Friend of Truth ; and I wish he may for the future deserve that Name, or at least that he will never again shew himself such an Opponent to *Truth* and *Peace* too, as he has already done. I do not so much wonder at his *Modesty* in giving himself *so good* a Name, as I do at his giving you *so vile* an one as *Pseudochæus*, derived I suppose from the *Greek* words *Ψεῦδος* a Lie, and *χέω* *fun*do, to pour forth, or give in abundance ; by which he intends in plain *English* to call you, not only a *Liar* ; But one that does *plentifully* spread and scatter Lies. A Name, I question much, whether 'twas ever before given to any Opponent : How it Sounds in *English* every one knows, and 'tis very little better than *Porter's* Language, tho' covered over with the *Appearance* of Learning. And if this be the Name he gives you in the *Title Page*, and throughout the whole Book, we may well expect he should afterwards \* call you by one of the worst Names of the Devil, *The Accuser of the Brethren*. Especially seeing in the first Page of his Preface, he calls all the Dissenters *Agents and Factors of Satan that Arch-Enemy of all Mankind, and the First Schismatick that ever was in the World*. It becomes us not, to render railing for railing, and say he is rather a *Pseudochæus* than

---

\* Pref. P. 10.



than a *Philaethes*, and has acted like *Satan*, i. e. a spiteful Adversary, and an Accuser of the Brethren; But I am sure, if you were as *Black a Devil* as he endeavours to Paint you, he has not in his Dispute with you acted like *Michael the Archangel*, who when contending with the Devil, durst not bring against him a railing Accusation, Jude 9. For,

1. He freely bestows a great Plenty of the vilest reproaches upon you in particular; which I intend to collect together, and make some short Remarks upon. And,

1. Sometimes Mr. F . . . . thinks 'twill serve to his purpose to represent you as *an illiterate and egregious Fool*; and treats you accordingly, In the beginning of the Preface, (\*) He saith. " That instead of shewing that *Gratitude* which  
" was due to his *charitable Endeavours*, you sent  
" him a *rude and indigested Answer*, which consisteth of such nauseous Repetitions, inexcusable Blunders, forced and fallacious Inferences, that they are all of them very obvious  
" to any Person's Understanding. The Charity of his former *Endeavours*, and the *Decency* of his *Stile*, is not so evident as he pretends the Blunders in your Letters are; Witness such Passages as these among others; where speaking of *Invaders of the Ministerial Office*, by which he means the *Dissenting Teachers*, he saith, " What Mischiefs and Miseries, what Heresies and Schisms  
" shall arise from such Teachers, whose rash and  
" daring Boldness, qualifies them for nothing  
" more than Errours and Impieties? (a) Again he saith, " Your Letters will not deserve An-  
" swers,

---

(\*) P. 6. (a) Letters publish'd by Mr. Waters. p. 4.

“swers, if they are as void of Truth and Good  
 “Manners as your last was. (b) Then in a se-  
 cond Letter, he calls that you sent him a *Scur-  
 rilous Epistle*. (c) In his last Letter, He tells you,  
 “That your profound Answer to his Letter,  
 “at his Spare Hours afforded him much Mirth  
 “and pleasant Diversion. Then accuses you of  
*Malicious Aspersions*, and of *saucily discharging*  
*your Errours in a ridiculous Expression*; of *playing*  
*the Idiot*; of *pretty Shuffling*; and then concludes  
 with this Elegancy, that *Old Arrius his Polluted*  
*Soul has had a Transmigration into Sir John Pres-*  
*byter's Body*. (d) Thus did Mr. J . . . shew his  
*charitable Endeavours*, with his *usual Decency*, and  
 certainly you must be very much to blame in  
 his Account, that instead of shewing your *Grati-*  
*tude* for such obliging Letters which he sent to  
 you out of pure *Charity and Kindness*, you should  
 send him such a *rude and indigested Answer*, con-  
*sisting of such Nauseous Repetitions, inexcusable Blun-*  
*ders, forced and fallacious Inferences, that they are*  
*all of them very obvious to any Person's Understand-*  
*ing*. But the best way for any Person to under-  
 stand this Matter aright, is to read over the  
 Letters you Published, and so it may appear  
 whose *Charity and Good Manners*, and clear  
 arguing is most *obvious*, his, or yours. And  
 what reason there is to believe him, when he saith  
 (e) that in a *Conference* between you upon the  
 Subject Matter of those Letters, “you were so  
 “wretchedly founder'd and bewilder'd, that you had  
 “nothing farther to urge in your own *Vindication*;  
 “nay, instead of defending, you deserted your  
 “Cause, and Proteus-like, turn'd Independent, and  
 strait-

“ *straightway asserted*, That the Suffrage of the  
 “ People qualify’d any Person to Preach the  
 “ Holy Gospel, and to Administer the Holy Sa-  
 “ craments without Ordination. To attest this  
 Story, it seems he has ready at hand, the Reve-  
 rend Mr. C. G . . . k. But all that know you,  
 and consider how plainly you have declared your  
 Judgment as Contrary to this Assertion, parti-  
 cularly in your Preface to the Sermon, concern-  
 ing the Necessity of a Regular Mission to the  
 Ministry, mention’d before, will never give any  
 Credit to this Story of Mr. F . . . .’s.

However, if any Man will be so Credulous,  
 it may answer his End, which was to represent  
 you as a *a very weak Opponent*. Tho’ it has been  
 thought a piece of *Policy* sometimes to repre-  
 sent an Adversary as being *considerable*, that so  
 the Victory might be the more glorious. Mr.  
 F . . . . sure can’t expect much to advance his  
 reputation, if he do’s confute such a *foundered*  
*and bewilder’d Pamphleteer, as he saith you are, (f)*  
 “ whose *Doughty Arguments* are so weak, so  
 “ trifling, and so illogical, that they do not  
 “ deserve any *serious Confutation*. (g) And no  
 wonder your Arguments are so weak, when if  
 you believe Mr. F . . . . “ you ask idle and fri-  
 “ volous and impertinent *Questions* (h).

But who can expect better from you, if, as  
 as Mr. F . . . . insinuates, *You never read any thing*  
*of the Government of the Primitive Church, or the*  
*Decrees of her Councils* (i). Had you been able  
 by



by the help of Bishop *Mossom*, (\*) and others, to have filled your Margin with such Learned Quotations as Mr. *J. . . .* has done, you might have been esteemed a Man of great *Reading*, and by Consequence of Profound *Reasoning* ; Provided also you had a little more convers'd with the Criticks (k). For, whereas you now say the Greek word *χεῖροβούριες* primarily signifies *Suffragiis create*, or choose by Votes, which Mr. *J. . . .* cannot deny, you would then have found, as he tells you, that the word is a Phrase of Speech borrowed from an ancient Greek Custom of stretching forth the hand in a Voting of Businesses, And perhaps some of these Nice Gentlemen called Criticks, might discern a difference between your Explication of that Greek word, and what he gives, which is not very evident to Men of ordinary Capacities.

Besides your want of converse with the Critick, it seems you are, or at least not very long since were, very Unskilful in *Natural Philosophy*; and no wonder you are such a wretched Schismatick in the Church, when it seems since 1693. you were such a Separatist from Sense and Experience, as to say that our Cold Summers were caus'd by the Late Earthquake, which had removed the Earth

---

\* N.B. That almost two Thirds of the first Letter Mr. *J. . . .* sent to Mr. *W. . . .* was taken *verbatim* out of Bishop *Mossom*, on *Mat. 28. 19, 20*. This Piece of Plagiarism being charg'd upon him in *Uxbridge*, Mr. *J. . . .* in the 4th Page of the Preface to this Book, acknowledges that Part of that *Friendly Epistle* of his was, "Some few Collections from an Excellent Discourse of a Celebrated Champion for the Episcopal Cause, viz. Bishop *Mossom*. When he was brought to his Confession, 'tis pity he did not own, as he ought, that half of the other third Part of his Letter was taken out of Bishop *Billon's Perpetual Government of the Christian Church*."

(k) P. 40.

*Earth 15 Degrees towards the North Pole.* (l) Had not Mr. J.... said he heard you speak these words, I would not have believed you could ever have said 'em, unless when you were asleep; But if you did, others as well as he, may well question your *Skill in Logick*. Tho' hitherto I thought you had a peculiar Esteem for that Noble Art, and that you ought to have had *some Skill* therein, not only because I know you have conversed much with *Logicians*, whatever you have done with the *Criticks*; and have also undertaken to teach others this Art.

But it seems for want of reading the Councils, and Criticks, and Skill in Logick and Natural Philosophy, *you are blind to the Brightest Truths.* (m) Indeed there is something worse he imputes to you as the cause of this Blindness, even the *perverse Stifling the Convictions of your Conscience.* (n) But be the Cause what it will, so it is, if you believe him, that *you are involved in Darkness, even a mental Dimness and Obscurity*; Nay verily, that *Ignorance dwells in you, and Darkness hangs like a thick Fog about you.* And no wonder then, *that there is no light at all.* When all is thus dark within and without too. (o) Mr. J.... who has formerly us'd *charitable Endeavours*, as he tells you for your good, notwithstanding your *Ingratitude*, for which he blames you indeed, is still so well dispos'd as to "*wish you could be sensible how wonderfully you are involv'd in* " *Darkness, even a mental Dimness.* (p) Nay, he still *endeavours* to befriend you, if you will receive Information, And tells you, p. 68. There

is a threefold darknes. I suppose he means the *Darkness* that in the Page before he calls *Ignorantia veritatis*, or a *mental Dimness*; and this threefold mental *Darkness* or *Dimness* then, is,  
 1. *A Darkness in the Eyes*, Psal. 69. 23. 2. *A Darkness in the Heart*, Rom. 1. 21. 3. *A Darkness in the Understanding* too, Eph. 4. 18. Nay, he proceeds further to tell you why there is *threefold Darkness*, and from whence it proceeds, and this is very proper in order to a Cure; for whatever your want of Logick is, yet to be sure you know that *Sublatâ Causâ tollitur Effectus*. Well, the reason or cause of all this is, "Because they  
 " are alienated from the Life of God, thro' the  
 " Ignorance that is in them; and *all this* from  
 " the blindness of their Heart. Ay, *all this*, comes from one and the same cause; not only is this *Blindness of the Heart* the Cause of the *Darkness in the Understanding*, But of the *Darkness in the Heart*; and if any should say, that can't be, because they are all one; I reply, *Blindness of the Heart*, and *Darkness of the Heart* are different words. Besides this, *Blindness of the Heart* is such a Strange thing, that 'tis the cause not only of the *Darkness of the Understanding*, as was said before, but of the *Darkness of the Eyes* too: Now 'tis very strange how the *Blindness of the Heart*, should cause a *Darkness in the bodily Eyes*, and if it be said by the *Darkness of the Eyes*, he means the *Eyes of the Understanding*, as the Apostle's Phrase is, Eph. 1. 18. which he must do, because he is all along Speaking of *Darkness*, as it signifies Ignorance, or *Mental Dimness*. Then we shall be at a loss for a Difference between the *Darkness of the Eyes*, and the *Darkness of the Understanding*, which Mr. J... plainly distin-



guishes, not only by this Emphatical word, too; But tells, 1, 2, and 3. what Darkness he means, and expressly that there is a *threefold Darkness*; and *all this*, from the blindness of the Heart. This, Sir, is extraordinary Kindness in Mr. J. . . . thus in *Compassion to your many Infirmities*, (as he tells you in the words following) to *inform you*; and he saith, *he could not choose* but inform you *thus much*. Certainly when he wrote these Incomparable Lines, he was mightily pleased with the Discovery he had found out, of this threefold Mental Dimness; or else that whereas in some Cases, Darkness is the Cause of Blindness or want of Sight. in this matter Blindness is the Cause of Darkness; or rather Sir, you must look upon it as a sudden Fit of great Compassion to you, and he could not help it but he must endeavour, as well as *wish*, that you might be sensible of your Case; and if all this will not recover you, For ought I know, you must remain with a *thick Fog* about you still.

Perhaps he will say another time, *That your Gross Ignorance requires much Pity and Compassion* (q). But if you remain blind to such *Bright Truths* as he has discovered to you, you can't expect he will take much more Pains to help you.

1. Tho' Mr. J. . . . sometimes thinks 'twill serve his purpose to represent you as an illiterate and egregious Fool, Yet.

2. At other times when it may (as he thinks) or answer his Ends better, he chooseth to represent you as a *Crafty and Designing* Person full of Wiles and Tricks, in his Preface, p. 9. He saith your cry of Peace is meer Delusion and a Ridiculous

culous Sham. Upon the Account of your Preface to the Letters you Printed, He asks this Question (r), " Is it so very Natural to the Dissenters to promote their own Interest and *wily Designs*, by odious Falsities and slanderous Criminations? And in another place (s), he saith, " 'Tis really his Opinion, that you cannot believe those Unaccountable Whimsies, which you endeavour to obtrude upon the World, but think this way to drive on your Designs with the People. And what you impose upon them, is for no other End and Purpose but meer Trick and Delusion. Now the Reason of this terrible Charge is only this, (so far as I can perceive) that you had said *Timothy and Titus were in Dignity and Office above Presbyters, because they were Evangelists*. 'Tis the very mention of the word *Evangelist*, that has put the good Man into this mighty Flame. What he saith concerning the only work of an Evangelist, and how agreeable to Truth he talks on that Head, I leave to your Examination.

Thus it seems, notwithstanding all your gross Ignorance, you are a Man of *Wily Designs*, which is more to be wondered at ; Because,

3. He represents you in some places as a *Mad man*. When he calls you and the Dissenters *Fanatics*, so frequently as he doth, that perhaps is not so much with design to call you a Mad-man, or them Mad-men, as 'tis his natural way of Speaking when he means the Dissenters. But besides this, he saith in his Preface (t), " you are one Influenced by the Spirit of *Bigottry and Infatuation* ; one that obtrudes upon the World

“ *unaccountable Whimsies, and Brainsick Conjectures.*  
 (u) Nay, he saith of you, and some of your Party, in his Preface, p. 8. *That Choler and Spight appear'd visible in your Faces, &c.*

4. He represents you frequently as a most *hardened and Impudent Impostor.* In such Expressions as hardly ever were given to the Vilest of *Cheats* and *Miscreants.* With the mention of which I will conclude this First General concerning the reproaches he casts upon your Self.

He not only saith, (x) “ you wrest the Holy  
 “ Scriptures from their true Sense and Meaning  
 “ to serve your own Purposes and Designs ; That  
 “ you make (y) Specious Pretences without the  
 “ the least shadow of Truth or Sincerity ; That  
 “ you are Treacherous to the Souls of your poor  
 “ deluded Followers (z). But elsewhere (a) he  
 “ saith, “ You filled your Preface with Rancorous  
 “ Insinuations and Misrepresentations, and  
 “ Brainsick Conjectures; all of which are notoriously False. Nay, as if this were not a Charge heavy enough, he accuseth you among the rest of the Dissenters, “ as guilty of Odious Falsties,  
 “ and Slanderous Criminations, to promote your  
 “ wily Designs, nay, Impious Forgeries, impudent and audacious Lies, to support your weak  
 “ and feeble Cause. And 'tis more Remarkable that Mr. J . . . . should seem to study for such a heap of words to abuse you with in one Breath, in that very Page, where he so severely Reprimands you for calling him an *Incendiary*, as to say for this reason, “ you appear to be wholly directed by that pernicious Maxim, *Calumniare*  
 “ *forti-*

(u) Pref. p. 14. Book, p. 69. (x) P. 59. (y) P. 19.  
 (z) P. 12. (a) Pref. p. 14.



*“ fortiter, & aliquando adharebit.* What Maxims must the World think Mr. J. . . . is directed by? Nay, as if all this were not sufficient, he accuseth you further (b) as a Person of whom his *real Opinion* is, *“ That you cannot believe those unaccountable Whimnies you endeavour to obtrude upon the World. And to fix the Charge of the Vilest Imposture upon you in the highest degree, he seems more than to Insinuate, that (c) “ you have stifled the Convictions of your Conscience, and have settled your Felicity upon worldly Advantages, and are per- verily blind to the brightest Truths, that thwart and oppose your Schismatical Principles.*

Thus it seems Mr J. . . . is not to content to represent his Opponent as a Fool, and a Knave, and a Madman, But as an *Impostor*, and such an one as is guilty of what is near akin to the only unpardonable Sin. Let us now,

II. Consider briefly, Some of the severe Inve-ctives he useth against other particular Persons. Which is the more remarkable, Because no pro- vocation was given him so to do. He soon takes occasion to fall foul upon that Eminent *Reformer*, the Great *Calvin*, to whom the Reformed Churches abroad were so much obliged, and for whom they have so great and just a Veneration: and of whom also, so many of the Greatest Men in the Church of England have with justice spoken so honourably, e. g.

Mr. *Stripe* saith, *“ Arch-Bishop Crammer con- sulted with Mr. Calvin about drawing up a Ge- neral Confession of Faith. And that Mr. Calvin’s Advice was so esteem’d by the King and his*  

B 3

*“ Council,*

“ Council, that the Arch-Bishop sent him word  
 “ by Mr. *Nicholas*, That he [Mr. *Calvin*] could  
 “ do nothing more profitable to the Church than  
 “ to write often to the King.

Bishop *Hooker* pronounces him incomparably the  
 wisest Man that ever the French Church enjoy'd,  
 and Stiles him, a worthy Vessel of God's Glory.

And Bishop *Bilson* (some of whose Writings  
 Mr. J. . . . it seems has read, and has thought fit  
 to transcribe, tho' he has not own'd he was be-  
 holden to him as well as Bishop *Mossom*) saith,  
 “ That Mr. *Calvin* was so well known to those  
 “ that are *Learned and Wise* for his great Pains  
 “ and good Labours in the Church of God; that  
 “ a few Snarling Friars could not impeach his  
 “ good Name.

Once more the famous *Andrewes* Bishop of  
*Winchester* saith, *Calvinus illustris vir, nec sine*  
*summi honoris prefatione nominandus* \*. Yet others  
 shall be dignified and distinguished by him with  
 venerable Names and Titles, whilst plain (d)  
 “ *John Calvin* (he saith) would never have been  
 “ a Presbyterian, if he had been better acquaint-  
 “ ed with Pious Antiquity, and Ecclesiastical  
 “ History; That his Ignorance therein was much  
 “ to be pitied, because it led him into such Un-  
 “ accountable and Extravagant Errours. What  
 an Advantage would it have been to the World  
 if so great a Man as *Calvin* was, had but been so  
 happy as to have had Mr. J. . . . his Skill in Pious  
 Antiquity and Ecclesiastical History, or seen  
 such an Incomparable and Laborious Piece as this  
 Book of his!

For

\* Vid. Mr. *Edwards's Veritas Redux*. P. 540, 542, 550.  
 (d) P. 49, 50.

For, if you believe Mr. F . . . . *John Calvin* (together with *Beza*) notwithstanding all his *Ignorance* which led him into such *unaccountable Errors*, yea, tho' he was not ordain'd; (as he tells us, p. 115. and for proof refers in the Margin, to the *Life of Calvin*, written by *Beza*. In which *Life*, I can find nothing on which Mr. F . . . . founds this reproach) " did ever account it a most unjust  
 " reproach, to think that they condemned *Episcopacy*. Nay, " they highly applauded the *Episcopal Hierarchy* of the *Church of England*. And yet Mr. F . . . . saith, the Excuse they made, (or which is made for them by others) for the want of *Episcopacy*, is not sufficient, and " that  
 " they might as well have received Reform'd *Bishops*, as *Presbyters*. (e) Whatever then is thought by many *Learned Men* (as Mr. F . . . . tells us) concerning *Calvin's Ignorance*, which was much to be pitied, In his opinion their want of *Episcopacy* must proceed from some other Cause. And tho' he tells us, *Calvin* and *Beza* lamented their *Unhappy Circumstances* (for want of *Episcopacy*) as their *Misfortune*, Mr. F . . . . will esteem it their *Fault*. For he tells us in the Contents of his Book, That, " *John Calvin might have been consecrated a Bishop for the City of Geneva by Archbishop Cranmer; where a Reform'd Episcopacy would have been as soon received as a pretended Presbytery, for John Calvin was never ordain'd*. And yet after all, he saith, (f) That our *Modern Presbyterians* have departed from *Calvin*, as well as from *Luther*, in their *Abhorrence* of *Episcopacy*. And a lit-



tle after, (g) “ Calvin little thought what a perverse Spirit would hereafter arise in our English Fanaticks.

The next Person he flings at with great Fury, is Mr. William Prynn; whom he twice calls of *Infamous Memory*. (h) But certainly it would have served to better purpose, to have solidly confuted Mr. Prynn's Book of the *unbishopsing* of Timothy and Titus, than to have called what he there saith, *False* and *Frivolous* Storys; and made a dreadful Exclamation against the *Age we live in*, as *wretched and perverse*, for giving *Faith and Credit* to them. For he saith elsewhere, (i) “ In Prynn's “ History of Bishops, since the Reformation, you “ found nothing but *Invidious Misrepresentations* “ and *notorious Calumnies*.

But above all others, Mr. Baxter's Memory must suffer by the venom and gall of his Pen, if any one would regard what he saith. He is resolved Mr. Baxter shall not rest quietly in his Grave. Read his Words, (k) “ We commonly “ say, *Pseudocheus, De mortuis nil nisi bene*. That “ we ought to say nothing but well of the Dead: “ Yet when Men have been notoriously wicked “ in their *Principles* and *Practices*, they should be “ *expos'd*, that others may *abominate*, and *detest*, “ those *flagrant Villanys* that such have been “ guilty of. And for this Reason 'tis, That afterwards he brings you in speaking thus, (l) “ Let “ his [Mr. Baxter's] Imperfections be buried “ with him in his Grave; Earth to Earth, Ashes “ to Ashes, Dust to Dust. He saith, he knew “ you would not proceed any farther, according “ to

(g) P. 116. in the Margin. (h) P. 73. 126. (i) P. 126.  
(k) P. 153. (l) P. 155.

“ to the *Form* us’d in the *Church of England*; and asks if you had not a hope of your Friend’s Resurrection to Eternal Life? By which this charitable and good Man, Mr. J....., plainly insinuates, he would be loth to have said those Words in the Form for the Burial of the Dead, at Mr. *Baxter*’s Interment, which are said every day, by him or his Brethren, over the Graves of the vilest Debauchees in the Kingdom. But he would (were he able) write his Epitaph, did he not find one ready prepared to his hand by Mr. *Long* of *Exeter*; which therefore he will oblige his Learned Reader with.

However, tho’ Mr. J..... cannot with the *Ingenuity* and *Learning* of the famous Mr. *Long*, write a *Characteristical Epitaph*, yet he will give you his Character in short. By way of Jeer and Banter, in one place (m) he calls him a *Holy Man*, and your late Pious and Precious Friend: Elsewhere (n) he calls him “ Mr. *Baxter* of *Inventer*ate Malice: In whose *Treatise* of *Diocesan Bishops*, His *Church History*, or his *Plea* for Peace, you have nothing else but Abominable Stories, taken from Heretical Authors, &c. In another Place (o) He saith, That a great part of the venom you have discharg’d upon the Church of England, you before imbibed from Mr. *Baxter*’s virulent Principles.

As to the vile Slander reviv’d by Mr. J.... (p) against Mr. *Baxter*, in relation to *Major Jennings*, the Reader may see a full *Confutation* written by Mr. *Baxter* himself; which because ’tis too large to be inserted here, I have added as an *Appendix*.

III. The next thing I take notice of in this Book of

of Mr. F.... is, The heavy Censures against the whole Body of Protestant Dissenters in England, and the *Presbyterians* in particular.

And notwithstanding the *Presbyterians* were the Men that restored King Charles the Second to his Crowns, (for which how they have been requited is well known to all the World) and notwithstanding the Act of Oblivion which was pass'd soon after that Kings Restauration; and also the effectual Confutation of the pernicious Principles of *Passive Obedience* and *Non-Resistance*, (as taught by some Men) by the glorious and happy Revolution in 88. Mr. F.... cannot write a Book about *Ordination*, but he must renew old Heats, and make a bitter Exclamation against the *Presbyterians* (q) as the very Persons that open'd the way, and then led the Dance to all Violence and Usurpation, To Atheism, Infidelity, Profaneness, and Dissoluteness of manners, and all kinds of Dishonesty and Baseness; to dismal Tragedies, Bloody Wars and Murthers, miserable Oppressions, Extortions, and Rapines, Execrable Seditions and Rebellions, Barbarous Animositys and Feuds, abominable Treasons, Sacriledges, Perjuries, and Blasphemys, horrible Violations of all Justice and Honesty.

All these things Mr. F.... saith, proceeded from the *Presbyterians* murmuring against, and rejecting and persecuting their Spiritual Governours: (r) Which no Man in his Senses will ever believe, who knows how much of these things did thrive before the Civil Wars in England, and what a Torrent of them came back again with the Restauration. Happy would England be, if they were not so Rampant now, and many of them owing to the  
Influ-



influence of *Jacobites* and *Non-Jurors*, in an especial manner; of which (thanks be to God) the Government and whole Nation is sensible. Tho' a modest Man would think this heap of vile Accusations more than enough to load his worst Enemy, or the worst of Men withal; yet Mr. F.... who expects your *Gratitude* for his *Charitable Endeavours*(s) in his *Friendly Epistle*, (t) is yet more large, if not more particular, in his heavy Censures against the whole Body of Protestant Dissenters, at this Day, in *England*; both *Ministers* and *People*.

i. As to the *Ministers*, whom he will not vouchsafe, in his kindest Fits, to call by any other Name than *Dissenting Teachers*, (not that we quarrel with the *Word Teacher*; tho' at the same time we assert they are *Pastors* as well as *Teachers*) These *Dissenting Teachers* he saith, (u) who have been only *Ordain'd* by *Rebel-Priests*, are not qualify'd to perform any *Ministerial Acts*, without a new and lawful *Ordination*.

All their Actions in his Account, are meer Nullitys; tho' (good Man!) he dare not esteem *Baptism* by *Laicks*, or by *Women*, as most commonly practis'd in the *Roman Church*, to be null, that it should be repeated by *Protestants*, for fear of questioning the whole *Christianity* of the *Roman Church*; where the *Midwives* do generally *Baptize*. For, saith he, if this invalidates the *Baptism*, then we must question all that is done among them. (w) But of his great Affection to the *Church of Rome*, I will speak by it self. We must, it seems, not question their *Christianity*, or what is done among them: But as for the *Dissenting Teachers*, whom in scorn he

he calls, (x) *The Congregation's Prayer-makers*. Because they use (as he himself expresses it) *more unconfin'd freedom of Expression*, in Publick Prayers, as well as in Prayers with their Families, or in private; which he himself allows of. (y) These Persons, I say, he calls by the vilest Names. In his Epistle Dedicatory to a Gentleman (z) he highly esteems; not only as a Person who has *shew'd Hearty Zeal for the Church, and used indefatigable Endeavours to promote the true Interest of his Country*, (principally, I suppose he means, in the dangerous Experiment of Tacking) but also as a Gentleman of great Judgment, and Goodness, and Candour. I say, in this his Epistle (where one might expect, if ever that Mr. F. . . . would use some good Language) he saith, *Our Sectaries have no Priest-hood: The Imposition of Hands some retain, is a mockery of Ordination: Their Teachers are Conventicle Leaders, no other than Impostors and Usurpers, and deluding Teachers*. Whether such opprobrious Language, and that in the very Epistle Dedicatory, besides much worse (if possible) in the Preface and Book it self, is worthy of Mr. S. . . . Patronage or not, his Judgment can instantly discover; and for ought I know, his great Goodness and Candour will freely forgive. And I am sure Mr. F. . . . did very well, in that he so very humbly begs pardon, for prefixing this Gentleman's Name to his Discourse.

Let us pass from the Epistle to the Preface. And this begins with *Virulency* indeed: The Author talks of *Satan*, and the *Arch-Enemy of Mankind*, and *First Schismatick*, &c. and then gives his Reader to understand, the Persons he is to con-

end with, are no better, nor worse, than *Agents*  
 and *Factors* to the Devil, *Inspirited* from the Devil,  
 with a fiery and malignant Zeal, against the purest  
 Worship and Discipline, that since the *Apostolick* Times,  
 (y) has appear'd upon the Face of the Earth. Swarms of  
*Schismatics* and *Impostors*, Sons of Craft, that act  
 under disguise, and wheedle the People with their pious  
 Frauds; with much more to the same purpose,  
 in the two First Pages: And therefore tells us in  
 the next Page, He would have a Mark set upon  
 them, that they may be known, and shun'd, by all  
 Christians, as Persons of a very dangerous and Con-  
 tagious Society. A little further (a) he saith, the  
 inordinate Love of Self-Interest is so predominant in  
 our Dissenting Teachers, and does so powerfully fence  
 off all Convictions of Conscience, that unless the Grace  
 of God did act irresistibly, (as Mr. F...., by his  
 manner of Expression, intimates he thinks it does  
 not) they will never be convinced of their Damnable  
 Sin; even the Usurpation of the Ministerial Office.  
 Tho' any Man of Sense, (as Matters now stand in  
 England) if he has such a predominant Love of Self-  
 Interest, as Mr. F.... speaks of, ought rather  
 to be condemned for *Inexcusable Folly*, than for  
 any other Damnable Sin. For nothing is more  
 evident than this; that they are, and always  
 have been, on the wrong side of the Hedge, for  
 Worldly Interest and Preferment. Yet this Love  
 of Self-Interest he more than once lays as the  
 foundation of their Schism; and that which  
 makes them stifle their Convictions of Conscience. (b)  
 And were it so, we must acknowledge he saith  
 true, when he tells us they are under a Spirit  
 of Infatuation, (c) and are wretchedly deluded



and infatuated : (d) Tho' still there will want proof of their Bigottry, and being fired from below, by the Prince of Darknes; as he saith they are.

He saith at the Conclusion of his Preface, That these Persons are False and Counterfeit Ministers, of pernicious Principles; and that he shall always continue in this mind; nay, that he shall continue to give his Advice, tho' he may offend nice and captious Ears; and those that are exasperated and enraged, (with what he thinks to be the truth) discover a malignant and ulcerated Mind. Which I suppose he thinks the Dissenting Teachers will, for elsewhere he saith, (e) Such a perverse Spirit does preside in this sort of Men, that all Advices of this Nature, (he means in a Friendly manner) do but tend to fire and inflame them.

To conclude this Head, after an Extravagant extolling the Dignity of the Ministerial Office, (f) he compares the Guilt of a Dissenting Minister, to Saul's sacrificing, Uzziah's offering Incense, and the Sin of Corah and his Company; and threatens them with the like, or greater Judgments from God. But in the Apostle's words, 1 Cor. 4. 3, 4. *It is with us a very small thing that we should be judged of him; or of man's Judgment. He that judgeth us is the Lord: And were I to advise Mr. F.... I would desire him seriously to consider these Texts of Scripture. Mar. 7. 1, 2, 3, 4, 5. Rom. 14. 4, 10, 13.*

2. The People or Dissenting Laity, fall under his Censure and Condemnation, as well as their Ministers.

And herein Mr. F.... runs a greater length than some of his Angry Brethren have done, who now and then speak some kind words of these

But

But Mr. J. . . . not only despises and reproaches them, as chiefly consisting of *Silly Women, laden with divers Lusts, and as persons easily wheedled by pious Frauds.* (g) And in another place, (h) *Jeers* them, under the name of *the Godly, the Brethren, the Precious, the Children of God.* But he directly calls them in several places, *a Party, a Faction, schismatics, English-Donatists.* And in one place, *he saith, To be given up to a Blindness of Mind and a Reprobate Sense, seems to be a Judgment upon All Fanaticks, and the most dreadful Vengeance that can befall any People.* He tells the Gentleman he dedicates his Book unto, *That he does believe their Conventicles to be no more a Church than any number of Merchants that are met together upon the Royal Exchange.* Tho' I suppose he has Subscribed to the 19th Article of the Church of England; The words of which are, "*The Visible Church of Christ is a Congregation of faithful Men, in the which the pure Word of God is Preached, and the Sacraments be duly Administred, according to Christ's Ordinance; in all those things that of necessity are requisite to the same.*"

And whatever he may object against the due Administration of Christ's Ordinances, among the Dissenters; yet certainly nothing is wanting that of necessity is requisite to the same. Even as he himself Pleads on the Behalf of the Papists, and their common Practice of Baptism by Laicks, and Women, p. 20, 21.

Since it is his Opinion that all the Dissenters are like *Heathens*, without any *Worship of God*; and that their Assemblies for Worship, which in contempt he calls *Conventicles*, are no more a Church than

than any number of Merchants (tho' they are Jews or Infidels, or Atheists) upon the Royal Exchange. It is not to be wondred he takes the Liberty to ridicule their Worship; even their most Solemn Addresses to the only Living and true God, in the Name of the only Mediatour; as you may find p. 142. where he calls the Dissenters Prayers, the sudden Raptures of illiterate Men, a heap of Nonsense in cramp words, only glaz'd over with the Saint-like varnishes of a Cast-up Eye, and a Canning Tone. Prayers shuffled together by chance, containing things inconsistent with Reason, or the Rule of Faith.

Mr. F . . . . having thus excluded them all as a Pack of Heathens from the Church of Christ, and represented their most Solemn Worship in such a manner, what is to be expected further, but that if it were in his Power he would cast 'em all at once, heaps upon heaps, into the Bottomless Pit. And tho' they are spared by the Divine Patience at present, yet if Mr. F . . . . is to be believed this will be their Certain Doom; for he Speaks with as much Confidence in the matter, as if he had the Book of Life under his View. Hear how he Speaks to his good Patron, in the Epistle Dedicatory, " God will most assuredly ratify " Disunion with the Bishop on Earth, by a like " Disunion in Heaven. It seems one Heaven will not hold them both. However that be, the Penitent and Pious Believer, whether he be a Dissenter, or not, may be as sure of Entering into Heaven as that Christ is there, tho' there should not one Diocesan Bishop come there; yet I have no doubt, but through Grace, there will be many. Towards the Close of his Book, (k) he again pro-



pronounces the Sentence of *Damnation* upon the Dissenters, under the Name of *Schismatics*: He begins thus, *I tremble to think what an Aggravation of the Condition of the Damned it is, &c.* But should I proceed to write all his words for two or three Pages together, filled with bold *Anathema's*, I should not only tire my Reader, but make him almost tremble, at this Man's bold Usurping the Throne and Prerogative of God himself; whilst he exclaims so bitterly against those he through Mistake apprehends, to have usurped the Office of the Ministry.

The next thing I propounded to consider as Remarkable in this Book, is,

IV. That all the Foreign Reform'd Churches, that have not Diocesan Bishops, must share in the Damnation denounced by him.

And if Mr. J. . . . 's Sentiments are true, How few then must be Saved?

To make this Observation good, it is only necessary, to take notice that the design of his whole Book, is to prove the Invalidity and Nullity of Presbyterian Ordination, in the General, including Foreigners, as well as the English; and that in the General, he saith in his Epistle Dedicatory, That *Diocesan Bishops are the Holy Apostles Successors, who only have the Power of Ordination.* In another place, (1) he saith, *Diocesan Bishops are the only Authority that can admit into Holy Orders*; and this he undertakes to prove, not only by the 23d Article of the Church of England, and the Statute Laws of this Realm; but by such Arguments as affect the Foreign Churches, as well as the Nonconformists in England, viz. by

C

the

the Holy Scripture, and the Canons and Practice of the Universal Church. Nay, he pretends to give plain Demonstration (m) That the Holy Apostle did intend not only the Ordination, but the Scrutiny and Approbation of all Ecclesiastical Officers should be solely in the Bishop's Power. Again, (n) he saith, All Antiquity will not afford one Instance of Presbyters making Ordinations without a Bishop. Again, In his Reply to your Question, which he calls idle, frivolous and impertinent, which was this; What reason can be given why a Presbyter only may lay on hands with the Bishop, unless it be a Work belonging to his Office, as well as to the Bishops? He saith, " This Conjunction of the Presbyters in the Solemnities of this Act, was rather *ad honorem Sacerdotii quam Essentiam Operis*, more for the Honour of the Priesthood, than for the Essence of the Work. So that however the Presbyters did impose hands with the Bishop upon the Person to be Ordain'd, and so concurr'd in the performance of the outward Ceremony; yet the whole Power of Ordination was vested in the Person of the Bishop only, as to the Essence of the Work. (o) And whereas he tells us a Story, that " the Council of Hispalis degraded a Priest and two Deacons for this only reason: " Because the Bishop of Agabra being afflicted with Sore Eyes, and having some presented to him to be ordain'd Presbyters and Deacons, " did only lay his hands upon them, suffering a Presbyter that stood by to Say the Prayers over them, and read the words of Ordination. From thence the Conclusion I should make is this, That Mr. J. . . . having inform'd us of a three-

fold

*fold* Darkneſs, viz. Of the Eyes, and Heart, and and *Understanding* too: 'Tis plain, the Biſhop had the *Darkneſs* of the Eyes, and (I think) the Council had the *Darkneſs* of the *Understanding*; and ſince, as Mr. F.... tells us, all theſe proceed from the *Blindneſs* of the Heart; They were all in the Dark, and in ſhort, that this is a very *blind Story*: But let us ſee what Mr. F...s Inference is from hence; 'Tis this, "So little influence had the *Presbyters* in the *Effential* parts of *Ordination* (I ſuppoſe he means all along *de jure*.) "as that their *bare reading* of the Words " (though requir'd by a Biſhop) was adjudged " enough not only to make them *liable* to the " Churches *Censure*; but alſo for their Sakes to " make *void* the Action (p).

Thus, I think, I have made it appear that Mr. F.... includes all the Miniſters of the *Foreign Reform'd Churches*, under the Character of *Uſurpers* of the *Minifterial Office*, meerly for the Want of Ordination by *Diocesan Biſhops*: And whereas ſome who are as Severe as he is, in their Cenſures againſt the *English Non-Conformiſts* on this Account, have ſeem'd willing to Excuse the *Foreign Divines*, upon Account of the *Necceſſity* they ſay they were under of the Defect of *Diocesan Biſhops*; yet Mr. F.... ſeems to approve of the Judgment of the Council of *Hiſpaliſ*, that will not admit of *Presbyters* acting in any *Effential* part of *Ordination*; no, not in this *Extream Necceſſity*, when the *Biſhop* is almoſt *blind* in his Eyes, and therefore can't read his Prayers, nor the Words of *Ordination*, and ſo *Weak* in his *Intellects* and *Gifts*, as not to Pray without Book, and repeat the



Words of Ordination *Memoriter*. And he is so far from allowing the *Plea of Necessity* made by Some for the *foreign Reform'd Churches*, that he saith expressly (q) as for this *Excuse of theirs*, he shall not meddle with that, because he thinks 'twas not sufficient: And therefore when he speaks of them and the Church of Scotland, afterwards he endeavours to load them with blame, without one word in their Excuse or Favour. And that they are in his Sentiments all of them under the same Condemnation with the *English Non-Conformists*, is plain from the General Expressions before mention'd, That God will most assuredly ratifie a Disunion with the Bishop on Earth, by a like Disunion in Heaven, &c. And also from these other Expressions of his; All Irregular Ordinations have been ever accounted as Nullities, for which several have been deprived of Holy Orders, and reduced to a Lay-Communion. That the Persons should be reputed no Clergy-men, and all their Actions annull'd. (r)

If all the *Episcopalians* in England were of Mr. J....'s Judgment and Temper, our Protestant Allies must have but a very mean opinion of us; and it can't be wondered at, that some in Scotland should be jealous of an Incorporating Union with us; But, Thanks be to God, There are Multitudes of a better Judgment and Temper too, in the Church of England, and in some of the highest Stations therein. This brings me,

V. To shew that Mr. J.... cannot spare those of his own Communion, who are not under the Influence of the same fiery Spirit with himself.

For Proof of which, consider his words in the Contents of his Book. *A half conforming Clergy, very pernicious to the true Interest of the Church of England.* For Proof of this, he refers to the 24th Page of his Book, where are these words ;

“ These Divines had one Heart for *Old England*, and another for *New* ; These were the Men that by their lame and partial *Conformity*, did very much contribute to the Growth of *Faction* since the Church’s *Restoration* ; for People have readily concluded, That certainly there must be something that is very ill in our *Worship* and *Ceremonies*, otherwise such Men as were under the Obligations of *Oaths* and *Subscriptions*, would have shew’d their liking and Assent to them by a more regular *Conformity* : These were a sort of Men that knew how to comply with weak and tender *Conscience*, tho’ it was against the Sense of their own ; These could give the *Holy Sacrament* to any, either Standing or Kneeling ; These could baptize with the *Sign* of the *Cross*, or without it ; These could visit the Sick with the Church’s *Prayers* or their own, as the Person was inclin’d. These were the Men that have been always applauded by your Party, and by such you have ever expected to compass your Designs ; and certainly there is no such dangerous Enemy, as one within our own Walls, that can betray us unsuspected. And tho’ the like Men may acquire from such as you these fine and Curious Names of *Moderation*, *Discretion* and *Prudence*, yet they will never serve the Interest of our *Holy Religion*, or secure the *Honour* and *Safety* of the *English Church* ; For when such Persons give Example and Encouragement

“ ragement to others to break the *Church's Laws*,  
 “ and to contemn her *Authority*; no wonder  
 “ then, that *Vice* and *Faction* does appear so In-  
 “ solent and so Daring.

I do not find our Author in any other place harping upon this String; it may be, he thought it not Safe, at this time of Day, to enlarge more on this Subject. Seeing 'tis the united Voice of Both Houses of Parliament, so grateful to Her most Excellent Majesty our Gracious Queen, That the Church of England as by Law established, which was rescu'd from the extreamest Danger by King William the Third of Glorious Memory, is now, by God's Blessing, under the happy Reign of Her Majesty, in a most safe and flourishing Condition; and that whoever goes about to suggest and insinuate that the Church is in Danger under Her Majesty's Administration, is an Enemy to the Queen, the Church, and the Kingdom. \*

But notwithstanding all this, if Mr. J. . . . his heat should run him into a *Premunire*, I shall not be much surpris'd. Because in the

VI. and last place, It is observable, That whilst he damns others to the very Pit of Hell for Usurping the Office of the Ministry, (as he imagines) he advanceth such Notions as make it impossible to prove the Validity of his own Ordination. Yea, that make it Null and Void.

The Notions I mean are such as these, That all Irregular Ordinations have been ever accounted as Nullities. (s) Now then if his Ordination is irregular, it must by his own concession be accounted a Nullity. And according to his own account of

\* Vid. Address of both Houses of Parliament to the Queen, Dec. 20. 1705. (s) P. 14.



the Matter, (t) It is *irregular*, if it was perform'd without a *previous Examination of his Abilities*, and *probable Testimonies concerning his Sober Conversation*, and not by a *Lawful Authority*. And once more let us remember his words (u) " That " it is a plain Demonstration, that the Holy " Apostle did intend (and I suppose what he intended is the best rule) " that not only Ordination, but the *Scrutiny*, and *Approbation* of " all Ecclesiastical Officers, should be *solely* in the " Bishop's Power. Now, I confess, I know not what Examination and Scrutiny was made of Mr. J... 's Abilities, or by whom, nor what probable Testimonies he either did give, or can now give, of his Sober Conversation; But I am greatly mis-inform'd if *very poor* Examinations, and that only by the Bishop's Chaplain, with *slender Testimonials*, have not sometimes sufficed in order to *Ordination*: For the sake of which it would be more Just and Warrantable, that some *Deacons* and *Priests* too in our days should be degraded, than it was in the Council of *Hispalis*, to degrade a *Priest* and two *Deacons*, because the Prayers and Words of their Ordination were read by a *Presbyter* when the Bishop requir'd it, and he, (Poor Man!) was afflicted with *Sore Eyes*, and so could not read Prayers himself (x).

But if all this will not affect Mr. J..., and prove his Ordination *Irregular* and a *Nullity*, yet 'tis impossible for him to prove the *Validity* hereof, if this Principle of his be true. " That in order to prove the *Validity* of *Presbyterian* Ordination, [and by the same reason of

“ pal Ordination] you must prove a constant  
 “ and uninterrupted Succession of such Govern-  
 “ ing Presbyters, [of such Diocesan Bishops] in  
 “ that Church, down [from the Holy Apostles]  
 “ to these very times; Then you must prove that  
 “ from them you have receiv’d your own Mis-  
 “ sion: Now if such an Establishment [by the  
 “ the Apostles] and Succession [from them]  
 “ cannot be found, you will (saith he) never  
 “ be able to prove that you ever received any  
 “ Ordination: For the *least* Failure or Defect in  
 “ this Succession, utterly destroys the very *Being*  
 “ of such a Presbyterian [Episcopal] Church (y).

Now I believe most Men of any Understand-  
 ing, will think that according to this Rule, it  
 is utterly impossible for Mr. J... or any other  
 Man to be *able to prove that he ever received any*  
*Ordination*, Notwithstanding his bold Assertion in  
 another place (z) “ That the *Church of England*  
 “ has those indubitable Records to prove the  
 “ Consecrations, and uninterrupted Successions  
 “ of her Bishops, that any Clergy-man finding  
 “ out that Bishop that gave him Orders, may  
 “ ascend in a *Right Line* of Bishops, even to the  
 “ time of the Holy Apostles.

I presume Mr. J... never was at the pains to  
 examine these Records, to satisfy himself concern-  
 ing his own Ordination; nor do I think it  
 possible for him, or any Man else, to have any  
 probable Grounds to believe the *Right Line* was  
 never broke; and that he can no more prove  
 this, than the *Non Jurors* can prove the *Legiti-*  
*macy* of the pretended *Prince of Wales*, or  
 they call him, King *James the Third*, to be Law-

ful King by virtue of Descent, in a *right Line* down from the Days of *Adam* or *Noah*.

If Mr. J. . . . hath searched the Records, and can prove his Ordination this way, he would certainly oblige the World very much to publish this *Right Line*, as he calls it, from the *Bishop of London* for Instance, even to the very times of the Apostles: And if he should attempt it, we should then be better able to know than now we are, whether in this particular Line of Succession, there are not many woful Breaches and Defects too: He may call it a *Right Line* if he pleaseth, but I doubt not, at best 'twill appear to be very full of *Knots*, which he, with all his Skill in *Criticism* and *Pious Antiquity* too, will never be able to untie. I would humbly advise him before he sets about this Work, to use his Abilities in answering what he may find in the Book call'd, *The Rights of the Christian Church*; concerning the Absurdities of this uninterrupted Succession of the Bishops, which, that Author saith, *Weakens the Protestant Cause; and according to which Protestants can't be a true Church; and which destroys the very Being of a Church*; and there he will find that *the Line is not only uncertain, But that the Succession has been actually interrupted*.

Or because, perhaps Mr. J. . . . will exclaim against that Book as very Heretical, let him, if he is able, answer what the Learned Bishop *Stillingfleet* has said upon this Head of Succession, *Iren.* Part 2. Chap. 6. where, among others to the same purpose, I find this Passage: "*Eusebius*" "in one place blasts the whole Credit of Anti-  
quity, as to the Matter in Debate. For,  
"speaking of *Paul* and *Peter*, and the Churches  
"by



" by them planted, and coming to enquire after  
 " their Successors, he makes this very ingenious  
 " Confession, *Οὐδὲ δὲ τέτων, &c.* (a)  
 " Say you so? Is it so hard a matter to find out who  
 " succeeded the Apostles in the Churches planted by them,  
 " unless it be those mention'd in the Writings of Paul?  
 " What becomes then of our unquestionable  
 " Line of Succession of the Bishops of several  
 " Churches, and the large *Diagrams* made of  
 " the Apostolical Churches; with every ones  
 " Name set down in his Order; as if the Writer  
 " had been *Clarenteaux* to the Apostles them-  
 " selves? Is it come to this at last, that we have  
 " nothing certain but what we have in Scrip-  
 " ture? And must then the Tradition of the  
 " Church be our Rule to interpret Scriptures  
 " by? An excellent way to find out the Truth  
 " doubtless, to bend the Rule to the crooked  
 " Stick, to make the Judge stand to the Opi-  
 " nion of his Lacquey, what Sentence he shall  
 " pass upon the Cause in question; to make  
 " Scripture stand Cap in Hand to Tradition, to  
 " know whether it may have leave to speak or  
 " no! Are all the great Outcries of Apostolical  
 " Tradition, of Personal Succession, of *unquesti-*  
 " *onable Records*, resolved at last into the Scrip-  
 " ture it self, by him from whom all these long  
 " Pedegrees are fetched? Then let Succession  
 " know its Place, and learn to vail Bonnet to the  
 " Scriptures. And withal, let Men take heed  
 " of over-reaching themselves, when they would  
 " bring down so large a Catalogue of single  
 " Bishops, from the first and purest Times of  
 " the

(a) Euseb. *Ecc. Hist.* l. 3. c. 4.

the Church. For it will be hard for others to believe them, when *Eusebius* professeth it is so hard to find them.

Thus have I made good what I promised, and have used more Words than I thought I should; but you will perceive the far greatest part of my Letter consists of Quotations from his Book, (as was necessary) with very few Repetitions. Before I conclude this Letter, I will make two or three short Remarks further, upon his Book. And,

1. That I may do the Author Justice, and not leave you, or any Man else, to think from what I have said, that he has no *Charity* at all in him:

I must observe, that he doth more than once express much *Charity* for, not to say *Affection* to the Church of Rome. For Instance, Tho' you heard, in his Judgment, that ~~any~~ *Irregularity* in *Ordination* makes it a nullity; yet he will not allow that an *Irregularity* of *Baptism*, no, tho' it be irregularly administered by *Laicks* or *Women*, does invalidate that, tho' it be a *Sacrament* of the New Testament: For, to question the validity of such *Baptisms*, were to question the whole *Christianity* of the Roman Church: As you may see, p. 20, 21. And the Reason he gives is remarkable: If their *Baptism* is void, they are not truly *Ordain'd*; and then the *Episcopalians* would lose the right *Line* of *Succession*, and be in as bad a Case as the poor *Presbyterians*.

But you see, he has greater *Charity* for the Roman Church than this comes to; (a) and elsewhere he speaks yet more kind Words of the Church of Rome; chiefly indeed for the sake of that

that *Ordination* which is received from them. His Words are these, " The Church of Rome is a true Church, so far as it agrees with Truth; and tho' it is *Idolatrous*, and wonderfully corrupt in its Principles, yet its *Idolatries* and *Corruptions* has no more *unchurch'd* it, than *Aaron's Idolatry unpriested him*; for he continued *High-Priest* still.

2. Another thing I might take notice of, is the extraordinary *Elegancy* of his *Stile*, and propriety of Expressions that sometimes especially, is so observable. e. g. that Phrase, *God will ratify a Disunion with the Bishop on Earth, by a like Disunion in Heaven.* (b) The *Charity* of this Expression has been consider'd already, but the uncommon *Elegancy* of the Phrase was not taken notice of. *Vulgar* People sometimes talk of *ratifying*, or confirming an Union, or an Agreement, or Covenant; but *ratifying* of a *Disunion* seems to be a Phrase peculiar to Mr. J. . . .

3. Another *Peculiarity* not to be omitted, is this; that he more than once calls those that only are to be, but actually are not, admitted into Holy Orders, by the Name of the *Clergy*. (c) Now 'tis true, many Persons are wonderfully fond of this Name *Clergy*, as belonging to *Ordain'd* Persons only; tho' in Scripture it is used (1 Pet. 5. 3.) to signify the *People*, in distinction from *Church Officers*, and such as are in danger of being Lorded over by those who now would be thought God's peculiar *Clergy*, or Inheritance. It is I believe, for want of Consideration, that Mr. J. . . . did give this venerable Name of *Clergy* to those who are to be *Ordain'd*; or else he may excuse himself



himself, and say, he only spoke by the Figure *Prolepsis*. Another peculiar Phrase, is that which you have, p. 36. Where he tells you, that the Prophets mention'd, *Acts* 13. 1, 2, 3. were *Prophets of Extraordinary Prediction*: This is an *Extraordinary* Phrase, as is that also which you have, p. 39. Where speaking of the *Office of Apostleship*, as distinct from, and superiour to that of *Presbyters*; he saith, *this thing was not Temporary, but productive of Issue and Succession, even to the End of the World*. His incomparable Distinction of a *Threefold Mental Darkness*, with the Cause thereof, which you have, p. 67, 68. has been consider'd already.

3. I will only further take notice of some admirable Instances of his *skill in Criticism*; and the rather, because he insults over you (d) for not having conversed with the *Criticks*.

The First Particular of this sort, is what merits your serious Consideration, because a great weight depends on it, as to this Controversy; and therefore we may suppose it has a more *solid* Foundation than some *Critical* Observations have. The *Critical* Observation of Mr. F.... I refer to, is what you may find, p. 30, 31. of his Book, concerning the signification of the Word *Πρεσβυτεριον*, *Presbytery*. The Occasion of his Criticisms on that Word, is this: You had said, *Tho' the Holy Apostles only Ordain'd the Seven Deacons, yet Timothy was Ordain'd by Presbyters, as the Scripture testifies, 1 Tim. 4. 14*. Which Expression, it seems, highly offends Mr. F.... and makes him exclaim thus; *Who but Pseudo-chens, or such another, (i. e. such another Liar,*  
yea,

yea, Dealer in Lies) would ever have said so? The Scripture testifies no such thing; it does not say that he was Ordain'd by Presbyters, but by the Presbytery.

The difference then between what you said, and what the Scripture saith, lies in the difference (if there be any) between the Words *Presbyters* and *Presbytery*.

And therefore Mr. F..... (for whose charitable Endeavours you ought to shew your Gratitude) desires you would take Information, that you may better know the meaning of the Word *Presbytery*. If you will attend to his Information, he'll instruct you better in the meaning of this Word, than so mean a Lexicographer as *Scapula*; who renders the Greek Word *Πρεσβυτεριον* thus, *Cætus Presbyterorum*; an Assembly of Presbyters. For which he particularly refers to 1 Tim. 4. (e) or so poor a Critick as Mr. Leigh! (f) who tells us in Plain English, this Word *Presbytery* does signify a *Company of Elders*. Not that Mr. F.... does deny this to be the meaning of the Word *sometimes*; but his Enquiry is into the meaning of the Word in *this place*. He endeavours to consult parallel Places, if he could find any. 1 Tim. 4. 14. And therefore, Critick like observes, *This Word Presbytery is only used three times in the New Testament, viz. Luke 22. 66. Acts 22. 5. 1 Tim. 4. 14. and that in the two first places Presbytery is taken for the Magistrates, or Senate of the People of the Jews, in the Christian Order.* So that these Places will not help us to understand who are meant by the *Presbytery*, in 1 Tim. 4. 14. For he owns, in *this place* a

(e) *Scapula*, in verb. *Πρεσβυτεριον*. (f) Leigh's Critick, in id. verb.

place, "Presbytery doth signify an Ecclesiastical Order. He proceeds, Then for the use of the Word in other places; (in the Plural Number) it cannot be thought that this place should particularize this Lower Order as you fancy, since there is no place to parallel it. I can hardly make Sense of these Words of his; but if I guess right, his Meaning seems to be this: That because there is no place but this, 1 Tim. 4. 14. where the Word Presbytery is used, as it signifies an Ecclesiastical Order, it can't be thought in this place it should signify the Lower Order. And if you ask what Order it does signify, he saith, p. 48. He told you before, that the Presbytery spoken of 1 Tim. 4. 14. was not a Presbytery of the Inferiour Order, (no, by no means, that cannot be thought on) but of that Rank of Presbyters which we term Bishops. Q. E. D. And now may he appeal to any Man, whether you are not justly term'd *Pseudocheus*, for saying Timothy was Ordain'd by Presbyters, after so plain Demonstration, that he was Ordain'd by the Presbytery; a Presbytery not of Presbyters, but of Bishops.

Another Memorable Criticism of his, you may find at the bottom of p. 34. in his distinction between doing the Work and doing the Office of an Evangelist. He saith, that Text in 2 Tim. 4. 5. will not prove Timothy was an Evangelist; and so does not support your drowning Cause; and that for this plain Reason: The Words are these, *Ἔργον ἢ ὄφφειλον ἔργον*. Do the Work, not the Office, an Evangelist. And afterwards he wonders you should not in your levelling Humour, reduce Timothy a Deacon. But I think it may be rather wondered at, that Mr. J. . . . should advance so foolish a Distinction between doing the Work, and doing the Office of an Evangelist; which, if it hath any



any Sense or Meaning at all, must imply that *Timothy* was an *Usurper*, and did the *Work* which did not belong to his *Office*; or that he was directed by *St. Paul* so to do.

Another very Admirable Critical Comment he gives, is that Interpretation of his you find p. 63, 64. upon those Words, *ἵνα λείπονται ἐπιδιορθῶσαι*, *to set in order the things that were wanting*. *Tit. 1. 5.* He tells you, *he must rectify your wrong Notions of them, by a true Exposition.* The Things that were wanting, and *Titus* was to set in order, he tells you were these, *viz.* “ To constitute *Rites* and “ *Forms of Publick Liturgy*; to Erect a *Consistory* “ for Cognizance of *Criminal Causes*; to dedicate *Houses* for *Prayer*, and other *Divine* “ *Services*; and in a word, by Authority to “ establish such *Discipline* and *Rituals* as himself “ did judge might be most suitable for the *Edi-* “ *fication* and *Ornament* of the *Church of God*.

Concerning this Exposition, which *Mr. J.* . . . calls a *true* one, it may be asked, how he knows of this Exposition to be *true*? Whether he has any account to be rely'd on, that *Titus* did thus *set in order what was wanting*? Whether 'tis reasonable to suppose *St. Paul* left *Titus* in *Crete*, to do that which he never thought fit to do himself, in those Churches he planted, and resided a considerable Time in? Whether *Titus* had the *Infallible* Spirit to guide him in the doing all these things, or whether he was to act only as to *himself*, did seem *most suitable*; or by what other *Rule*? Again, if *Titus* had power to do these things, whether *Diocesan Bishops* in our Days, have the same *Warrant* and *Abilities* for these *Purposes* that he had? Again, whether some of these things are not *needless*, and the *Church* would

not do as well without them as with them? Whether there are not such *Defects* and *Obliquitys* in these things as they are now settled or managed amongst us, as make it needful for such an one as *Titus* to set them in Order? Or rather, whether 'tis not better to regard none of them any farther than we have an Assurance of their Agreement with the Holy Scriptures, which are the only Rule of Faith, Worship and Discipline, in the Church of God.

*Lastly*, Whether this Exposition does not discover there is *something wanting to be set in Order* in his Head?

But above all the rest, commend me to his admirable Interpretation of *Ovid's* Words; which you meet with towards the Beginning of his Preface.

*Non bene conveniunt, nec in una sede morantur  
Majestas & Amor. (g)*

What Induced Mr. F... to mention this *Scrap* of *Latin*, I can't imagine, unless it be this; that he had just before he wrote his Preface, been construing of *Ovid's Metamorphosis* to his Scholars; whom I hope he sometimes instructs better in the meaning of *Latin* Words, and the Author's Mind, than in the Interpretation he gives of *Ovid's* Words, but now mention'd: If not; whereas he tells us, (b) "It may be with some sort of Reason said of you, what Mr. Herle, a noted Presbyterian, said of Mr. Baxter, as Mr. Bagshaw reports; That it had been happy for the Church of God, if Mr. Baxter's Friends had never sent him to School. I may with much more Reason say, 'tis great pity he was not kept longer

D

at

at School, or that he was not better taught when he was there :

For, he thus Englisheth *Ovid's* Words.

“ The Majesty of Divine Grace, and the  
“ fondness of Gain, do not well agree together,  
“ nor cohabit in the same Breast. And then  
takes Occasion to exclaim against the *Inordinate*  
*Love of Self-Interest*, so predominant in their *Dis-*  
*senting Teachers*, as powerfully to fence off all *Convicti-*  
*ons of Conscience* ; that unless the Grace of God did  
act irresistably, they will never be convinced of their  
damnable Sin ; even the *Usurpation of the Ministe-*  
*rial Office*.

Now, that the *English* Reader may understand  
how well these Words of the *Poet* are translated  
and how properly apply'd, I will only acquaint  
him, that in the place where *Ovid* useth these  
Words, he is speaking concerning his lascivious  
god *Jupiter*, how he designed to ravish *Europa*  
and that he might accomplish his Lewd *Amours*,  
he resolved to lay aside his *Majesty*, and to trans-  
form himself into the shape of a *Bull*.

That this is the meaning of the *Poet*, ahy one  
that understands *Latin* may easily perceive, if he  
reads what goes before and after.

*Expulsi jamdudum monte juvenc*

*Littora jussa petunt, ubi magni filia Regis*

*Ludere virginibus Tyriis comitata solebat.*

*Non bene conveniunt, nec in una sede morantur*

*Majestas & amor : Sceptri gravitate relicta,*

*Ille pater rectorq; deum, cui dextra trifulcis*

*Ignibus armata est, qui nutu concutit orbem,*

*Induitur faciem tauri ; mistusq; juvencis*

*Mugit, & in teneris formosus ambulat herbis.*



How much more tolerable is it in an *Heathen Poet*, thus to feign so vile a Transformation of the chiefest of their *Deitys*, into the shape of one of the most Lustful Animals, than for one who would be thought a *Christian Divine*, and calls himself by the Name of *Philalethes*, a *Presbyter* of the *Church of England*, to use the Poet's Word *Majestas*, (by which he intends the fictitious Majesty of a *Heathen Deity*, laid aside in such a manner for so vile a purpose) to signify the *Majesty of Divine Grace*?

To conclude, give me leave to tell you, that in the reading over this *Conference*, I could not but frequently think on that Passage of Mr. *Taylor's*, in his *Preface to Doctor Sherlock's Cases and Letters of Church Communion consider'd*; where he saith, *We are insulted by their meanest Scriblers. As tho' the Correction of Gentlemen were not sufficient, we have been kick'd by the Footmen. A Man of Sense would no more enter the Lists with such considerable Wretches, than a Man of Honour would engage with the Black Guard.*

*I am,*

*Your Friend and Servant.*

*Jan. 1. 1707.*



## Appendix.

**I**N a small Pamphlet, written by Mr. Baxter, and Printed for R. Janeway in Queen's-Head-Alley in Pater-Noster-Row. 1682. Intituled, *The ready way of Confuting Mr. Baxter, &c.* There are these Words.

In the Preface to the Life of Dr. Heylin, are these Words. Mr. Baxter may be pleas'd to call to mind, what was done to one Major Jennings, the last War, in that Fight that was between Lyndsel and Longford, in the County of Salop: where the King's Party having unfortunately the worst of the Day, the poor Man was strip'd almost naked; and left for dead in the Field: But Mr. Baxter, and one Lieutenant Hurdman, taking their Walk among the wounded and dead Bodies, perceived some Life left in the Major, and Hurdman run him through in cold Blood, Mr. Baxter at the while looking on, and taking off with his own Hand, the King's Picture from about his Neck, telling him, as he was swimming in his Gore, That he was a Popish Rogue, and that was his Crucifix. Which Picture was kept by Mr. Baxter for many Tears, 'till it was got from him (but not without much difficulty) by one Mr. Somerfield, who then lived with Sir Thomas Rous, and Generously restored it to the poor Man, now alive at Wick near Pershore in Worcester-shire, although at the Fight supposed to be dead; being, after the Wound given him, drag'd up and down the Field by the mercile

### Appendix.

merciless Soldiers; Mr. Baxter approving of the Inhumanity, by feeding his Eyes with so Bloody and so Barbarous a Spectacle.

I Thomas Jennings, subscribe to the Truth of this Narrative above-mention'd; and have hereunto put my Hand and Seal, this Second Day of March, 1682. Thomas Jennings, Signed and Sealed March 2. 1682. in the Presence of John Clark Minister of Wick, Thomas Dacke. Published by George Vernon Minister.

' The like was before Published by Roger L' Estrange.

' Answ. I do not think Major Jennings knowingly made this Lye, but was directed by somebody's Report, and my sending him the Medal. I do solemnly protest, 1. That to my Knowledge, I never saw Major Jennings. 2. That I never saw Man wound, hurt, strip, or touch him. 3. That I never spake a Word to him. 4. That I neither took the Picture from about his Neck, nor saw who did it. 5. That I was not in the Field when it was done. 6. That I walked not among any Wounded or Dead, nor heard of any kill'd but the one Man before mention'd. (*i. e. in former part of this Pamphlet*) 7. That the Picture was never got from me with difficulty. But that this is the Truth: The Parliament had a few Men in Longford House, and the King at Lyndsel, about a Mile and a Half asunder; who used oft to skirmish, and dare each other in the Fields between: My Innocent Father being Prisoner at Lyndsel, and I being at Longford, resolved not to go thence'till he was delivered. I saw the Soldiers go out,  
as



## Appendix.

‘ as they oft did, and in another Field discern’d them to meet and fight. I knew not that they had seen *Jennings*; but being in the House, a Soldier shew’d a small Medal of Guilt Silver, bigger than a Shilling, and told us, That he wounded *Jennings*, and took his Coat, and took that Medal from about his Neck: I bought it of him for 18 d. no one offering him more. And some Years after, (the first time that I heard where he was) freely desir’d Mr. *Somerfield* to give it him from me, that had never seen him; supposing it was a Mark of Honour, which might be useful to him. And now all these Lies, are all the Thanks that ever I had.

---

**F I N I S.**

---

BOOKS Printed for J. Lawrence, at the  
Angel in the Poultry.

**A** Vindication of the *Learning, Loyalty, Morals,*  
and most Christian Behaviour of the Dis-  
senters toward the Church of *England*. In Answer  
to Mr. *Westley's* Defence of his Letter concerning  
the Dissenters Education in their Private Accade-  
mies: And to Mr. *Sacheverel's* injurious Refle-  
ctions upon them. By Mr. *Samuel Palmer*, in Qo.

A Discourse of *Schism*: Design'd for the satis-  
faction of Conscientious and Peaceable Dissenters.  
By Mr. *Trosse of Exeter*. Qo.

A Defence of Moderate Nonconformity. In  
Answer to the Reflections of Mr. *Olyffe* and Mr.  
*Hoatley*, on the Fourth Chapter of the Abridge-  
ment of the Life of the Reverend Mr. *Richard*  
*Baxter*. Containing a Vindication of the silenc'd  
Universities, for continuing their Ministry. Of  
the Reasons of the People for adhering to them  
and their Successors. Of their Occasional Confor-  
mity. As also an Account of Mr. *Rastrick's* Non-  
conformity, &c. By Mr. *Edm. Calamy*. In 3 Vol. 8o

Catholicism without Popery. An Essay to ren-  
der the Church of *England* a Means and Pattern  
of Union to the Christian World. With a Letter  
to Sir *Humphrey Mackworth*; occasioned by his  
late Discourse Entitled, *Peace at Home*. in Folio.  
By *John Hook*, Serjeant at Law. 8o.

Dr. *Sherlock's* Cases and Letter of Church Com-  
munion (lately summ'd up in the Abridgement  
of the *London Cases*) consider'd: And the Dissen-  
ters vindicated from the Charge of *Schism*. By  
Mr. *Nath. Taylor*. 8o.

A Tract concerning *Schism* and *Schismaticks*:  
Wherein is briefly discovered, The *Original Causes*  
of all *Schism*. By the Ever-memorable Mr. *John*  
*Hales*, of *Eaton-Colledge*, &c. 8o.

## A Catalogue of BOOKS.

Remarks on a Late Discourse of *William Lord Bishop of Derry*, concerning the Inventions of Men in the Worship of God. Also, a Defence of the said Remarks against his Lordship's Admonition. By *J. Boyse*. 8o.

*Thomas* against *Benner*: Or, The Protestant Difference vindicated from the Charge of Schism. In a Letter from a Fellow of *St. John's Colledge in Cambridge*, to the Rector of *St. James's in Colchester*. 8o.

A Treatise of Divine Worship: Tending to prove that the Ceremonies imposed upon the Ministers of the Gospel in *England*, in present Controversy, are in their nature unlawful: With a Preface, containing an Account of the Antiquity, Occasion, and Grounds of Nonconformity, &c. Also a Postscript in Defence of *Thomas* against *Benner*. In a Reply to Mr. *Benner's* Answer thereto. 8o.

The Necessity of a Regular Mission to the Ministry Asserted and Proved, in a Sermon Preached at *Chertsey* October 16. 1705. By *Daniel Mayo*. M. A. 8o.

Some Letters concerning the Validity of Ordination by Presbyters; between Mr. *Jacques*, Preacher at the Chappel at *Waxbridge*, and Mr. *James Waters*, Pastor to the Dissenting Congregation there. Published by Mr. *Waters* for his necessary Vindication. 8o.

The Modesty, Charity, and Good Manners of a *High Church-Man* Display'd: Being a Collection of some remarkable Passages out of a Book Entituled, *Ordination meer Presbyters, prov'd void and null*: In a Conference between *Philalethes* and *Pseudocheus*. 8o.

A Letter from some Aged Nonconforming Ministers, to their Christian Friends, touching the Reasons of their Practice. The Third Edition, Corrected and Enlarged with some Practical Advice. 8o.

Remarks on Dr. *Wells's* Letter to Mr. *Peter Dowley*. In a Letter to a Friend. 8o.

Remarks on Dr. *Wells's* Letter to a Dissenting Parson. In a Second Letter to a Friend. 8o.

A Defence of the Remarks on Dr. *Wells's* Letter to Mr. *Dowley*. Being an Answer to the First and Second Parts of the Doctor's Examination. In a Third and Fourth Letter. 8o. These Three by Mr. *James Peirce*.